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# Cabbalistical DIALOGUE

IN  
ANSWER

To the Opinion of a Learned  
Doctor in *Philosophy* and *Theology*,

THAT THE  
WORLD  
WAS MADE OF  
NOTHING.

As it is Contained in the Second Part of the  
*Cabbala Denudata & Apparatus in Lib. Sohar*, p. 308. &c.  
Printed in Latin at Sultzbach, Anno 1577.

To which is subjoyned

A Rabbinical and Paraphrastical Exposition of *Genesis* 1.  
written in *High-Dutch* by the Author of the foregoing  
Dialogue, first done into Latin, but now made *English*.

LONDON,

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*A Cabbalistical Dialogue in Answer to the Opinion of a Learned Doctor in Philosophy and Theology, That the World was made of Nothing. To which is Subjoined a Rabbinical and Paraphrastical Exposition of the First Chapter of Genesis.*

*Compiler.*

**T**HE Marts and Fairs drawing near,  
I cannot possibly enquire of thee  
concerning all those things which  
I once was determined to enquire  
of: Only tell me briefly for the present;  
Are these the *Fundamentals* of thy *Cabbala*,  
which are proposed in the *Aeto-pædo-melissean*  
Dream?

*Cabbal*

No, 'no; But what answer shall I give to  
one that is in haste; unless thou dost allow me  
to defer until another time those things, which  
are more amply to be added to those three  
Treatises, called, *A further Disquisition, the*  
*Exposition of the Mercava,* and the *Cabbalistical*  
*Catechism?*

A 2

*Com-*

*Compil.*

Be it so. This is all I ask in the first place, Whether dost thou deny all Creation, properly so called? Or what is Creation, according to thy *Hypothesis* or doctrinal Supposition?

*Cabb.*

I will answer Paradoxes with Paradoxes; and because I perceive thou examinest all things so strictly in the Ballance of Reason, which for the most part is stark blind in these more sublime matters; I shall answer problematically, so as ye may be able to judge, whether our Cabbalistical terms do not also admit of another interpretation, according to the dictate of reason, than such a one as may be said to labour under an absurdity. But as for our *Hypothesis* it self, I shall more freely expatiate on that another time. Now therefore to answer thy question, I know one, who is of our number, who defineth Creation, properly so call'd, to be the effect of an infinite efficient, whereby a separable Being is constituted, or made. This definition of *Active Creation*, may also be easily applied to *Passive Creation*; or to that which is *Relative*, that is, to that respect which the Creator hath to the  
Crea-



*Creature*, or on the contrary : As also to that *Creation* which is mediate, whether it be so in regard of the Efficient, or in regard of the Effect. And what absurdity is there in all this ?

*Compil.*

But why, in this definition, dost thou omit that, which we call the formal reason of *Creation*, viz. that it is done out of *Nothing* ?

*Cabb*

Because the Particle [ *Ex* ] *out of* does only denote or properly belong to *matter* ; nor can it Properly belong to *Spirit* ; which yet is the most proper Subject of *Creation*, properly so called : and of this [ *Spirit* ] it can no wise be said, that it is, or is not [ *Ex* ] *out of* another, but only that it is [ *ab* ] or *from* another : just as we say, not that an *Idea* or conception is made *out of* the Soul, or *out of* the Mind, but *from* the Soul, or *from* the Mind : or that the beams or rays of a Created Spirit are made *out of* its Centre ( unless peradventure with regard to place ) but *from* the Centre : or that the Hands, or other formal Members of an Angel, when he appears, are made *out of* the Angel, but are made *from* him.

*Com-*

But thus thou seemest to shut out matter from Creation.

*Cabb.*

No, but only from such a Creation as is *immediate*. For these are our Positions. 1. That the Creator first brings into being a spiritual Nature. 2. And that either arbitrarily [when he pleas. d;] or continually, as he continually understands, generates, &c. 2. That some of these Spirits, for some certain cause or reason, are slipt down from the state of knowing, of Penetrating, or of moving into a state of impenetration. 4. That these *Monades* or single *Beings* being now become spiritless or dull, did cling or come together after various manners. 5. That this *coalition* or clinging together, so long as it remains such, is called *matter*. 6. That, out of this *matter*, all things material do consist, which yet shall in time return again to a more loosned and free state. No contradiction is involved in all these. Hence the *Creator* may also be said to be the efficient cause of all things *materiated* or made *material*, although not *immediately*.

*Cab.*

*Comp.*

After this rate, the Creature would be co-eternal, and co-existent with God.

*Cabb.*

No otherwise, than as the beam or light is said to be co-existent with the Sun; a Conception, *Idæa*, or thought with the mind; a Mode, Manner, or Accident of a Being is co-existent with its Being; a thing dependent with that on which it dependeth; the effect with its positive actual efficient cause; and a many such like. For thus may *Unity* be alwaies better conceived to be in God, because thus he will alwaies have Pluralities as his opposites. In like manner will his Goodness be better thus conceived by reason of his incessant communication to his Creatures. Also that he is the *supream Act*, because he will alwaies actuate other Beings. Also that he is the *Beginning and the Cause*, because he will alwaies influence his Creatures as their cause. Also that he is the *Subject*, because he will alwaies have *Adjuncts*. Also that he is the *Measure*, because he will alwaies commensurate others. Also that he is *Priority*, because he will alwaies have all else to be *Posterior* to, or after, him. Also that he is the *Substance*,  
be-

because he will alwaies bear up all things. Also that he is the *Crown*, because he will encompass or comprehend all others. And so of all the Rest of his *Names* and *Numbers*, and therefore also belongeth to him the No<sup>i</sup>on of a *Kingdom*, because he will alwaies have Subjects.

*Comp.*

Why thus it will follow that God did Create by intrinsical necessity.

*Cabb.*

There will be no absurdity in that, if *Creation* be understood to be *immediate* in regard of its Subject : and therefore to be only of a spiritual nature, which in a certain respect is immanent, or working within its own self, just as motion is from Fire, Cogitation or thinking from the Soul, Volition or Willing proceeding from God : whence also *Creation* is very little different from Conservation, according to the Sentiments of our People. But in that Creation that is Mediate or Transient, or working *ad ext<sup>a</sup>* without himself, he acteth freely, so that, for Example, he, one day, creates out of the *Chaos* or confused mass, the Heavens ; another day, the Earth ; another the Stars.

*Comp.*

*Compiler.*

But how, I pray, after this manner, will the Effect be posterior to, or after its cause ?

*Cabbal.*

In the order of Nature, though not in the order of Time.

*Compil.*

But at this rate, Spiritual Natures will differ little from the very Creator himself; and because it is supposed that matter is from their Stupefaction or Dispiritedness, it will follow that the Divine Essence is, as it were, a kind of bodily Spirit.

*Cabb.*

In the first place indeed, some of the Ancients seem to have asserted, *That the Soul is a Particle of the Divine Air, or Breath*, and that men are called the *Off-spring of God*, (*Acts 17. 28.*) Yet is this warily and wisely to be understood: that the *Air or Breath of God* doth at least differ from *God himself*, as the thing principiated or principled differs from its principle: now for things to agree generically or in kind, doth not infer or allow that they are the same in Essence, or do agree essentially. Whence none do assert the Divine Essence to be *Bodily-spiritual*, but those  
 B who

who deny all nature of Spirits; tho' perhaps it may be more truly said that there is that in God, (if I may so say) which may be called *κλισηπάθεια*, or an affect, or moving (as it were) sufferingly to Create, rather than in Spirits an *ύλοπάθεια*, or an affect or moving sufferingly to become Matter. However from this *Hypothesis*, or doctrinal supposition, the Nature of God is established to be much more Spiritual, than from the Vulgar *Hypothesis*; because by this Vulgar one, Matter, as such, is not allowed to be so much as a Substance, but to be only a certain *extrinsecal* and *accidental* Modification of a *Spiritual Substance*, from which God is most vastly distant; insomuch, as he is the most wise and chief Mover of *all* things.

*Comp.*

But however the *Material World* will be thus, after a sort, determined to be a Spirit.

*Cabb.*

Matter, as such, is not a *Spirit*; but only that very Substance it self, which appeareth under the form of Matter, *viz.* in its blindness or darkness, *to wit*, in that its *dull* rest, and privation of its former happiness, that was in sometimes past a Spirit, and as yet



yet is *fundamentally* and *radically* such, and will sometime hereafter be such again formally, as it is said ( *Rom. 8. 19, 20, 21, 22, 23. Eph 1. 10. 1 Cor. 15, 28.* ) Examples hereof may be a Man *Living*, and a Man *Dead*; a thin Vapour, and Ice, &c.

*Comp.*

Dost thou therefore conclude positively, that out of *nothing*, *nothing* can be Created?

*Cabb.*

Indeed having positively determined that *Matter* is made by a Coalition or Clinging together of *Spiritual* degenerate *dull Monades* or single Beings, and that this Coalition is called Creation, I should not speak accurately if I should say that *Matter* is made out of *Nothing*. But I should assert that a Spirit is produced neither *out of* nothing, nor *out of* something; because the very Particle *Ex* (*out of*) respects a material cause, which is by no means admitted to be in Spirits. But the Inferences with which the first Axiom is loaded, do not touch my *Hypothesis*. But these Absurdities, and Incongruities do flow from the vulgar Opinion, *viz.* that *Matter* is Created by God out of *nothing*, *viz.* 1. That from a Being supremely perfect, supremely

intelligent, supremely free, having motion in and by it self in the highest degree, supremely penetrating, supremely immutable, supremely positive, supremely living, &c. should be produced a Being most absolutely imperfect, in the highest degree void of a'l Science, Understanding and Knowledge; under the highest necessity and force imaginable, bound in the highest degree to the Laws of Passive Motion, and by consequence destitute altogether of *all liberty and willing*, wanting in it self in the utmost degree *all* motion, and subjected only to the motions and impressions of others, and therefore of and in it self in the highest degree quiet and immovable, wanting in it self *all* penetration as well active as passive; most highly mutable, most highly privative, and despoiled of all happiness, and the possession of *all real good*, and therefore most *highly dull, sluggish and dead*, and by consequence enjoying *nothing at all* of those things which are contained in the cause; whence also many have said that *nature* is plainly contrary unto God: whereas an efficient cause as it cannot produce any thing that is altogether like unto it *self*: so neither can it produce any thing altogether

unlike unto it *self*. 2. And yet this Subject so *wile* and *void*, which is by us deservedly said to occupy the least part of the Universe, is, notwithstanding in this vulgar *Hypothesis*, concluded to be co-extended, yea, co-existing, and co-ordinate with God, and therefore is lifted up into so high an estimation, that *all* the doctrine in the whole *Pagan Philosophy* is exhausted or drawn from this Subject *alone*: which also is established the measure of *all Theorems, Maxims, and Conclusions* concerning *Spirits*, or concerning *God*; (which they call a *Demonstration a posteriori*, that is, from effects, or *posterior Considerations*) whence it becomes an accursed *Materialism*, and consequently *Atheism*. 3. As, To be, and not to be, done imply a contradiction, so it is a consequent of this contradiction, *out of Not-being, to be*; if we should speak accurately, and according to the *Laws of the Essential Descriptions of Causes*. 4. After the same manner, God must be said to have Created *Death, Sin, Shadows* or *Darkness, Monsters, Evils, &c.* which are privations, as Matter is the privation of *spiritual nature*, inasmuch as in whose definition, not one only positive term ought truly and  
rightly

rightly to be made an ingredient; because neither is *discerpibility* or *divisibleness*, or *separableness* to be allowed to it in the abstract, and as considered in an *Atome* or *indivisible Being*. 5. The *Creation of matter out of nothing*, doth directly and perfectly oppose, or is repugnant to the *Wisdom of God*: inasmuch as in the case thus stated, when he might have done that which was best, as for Example, he might have made every *Creature* a *Spirit*, yet some and so many he would make to be no *Spirit*, and not the best. 6. It is contrary to *His Goodness*, because he would *Create something* without any *Communication* at all of most of *His good things*. 7. It is contrary to *His Beauty*; because *Matter* is quite opposite directly contrary to and distant from the first *Fair One*. Yea, 8. Hereby would be a *progress* or *passage* from one extream to another immediately. Whence, 9. it would be absurd, for the avoiding of uncertain *absurdities*, which flow not necessarily from an *Hypothesis*, to admit of many more other *absurdities*, which are highly hurtful to the *nature* of the *Soul* and *Kingdom* of the *Messiah*, and are such as plunge the *Mind* so into material dirty *Culphs*, that by reason of the utter blotting out of its

its *Spiritual nature* in it, it at length plainly becomes a material thing as it were, which God forbid !

*Compil.*

Dost thou therefore assert that matter cannot be *Created* ?

*Cabb.*

Not immediately ; But after that a *Spirit* is immediately *Created*, it doth for certain assignable Causes, and which are elsewhere to be remembered, descend into that state of *Death*, that it admitteth of the *Qualities* and name of matter, being now a natural *Monade* or *single Being*, and a very *Atome* : then out of these a further *mediate Creation* may be made and done, even as out of a *Dead Sinner*, a *New Creature* is made by and through the *Messiah*. Therefore as to the Third, Fourth and Fifth *Axiomes*, I answer, that *matter* as such, or as it is considered formally, doth not only not *exist* by and of it self, but in truth doth not so much as *exist positively*, but *privatively* only, just as doth a shadow, or rest, &c. And whatever is, is a *Spirit*, whether it be only fundamentally so as a dead man is a man, or whether it be also formally and really so, as is a *Soul*, an *Angel*, *God*.

*Comp.*



Comp.

What therefore dost thou Reply to the rest ?

Cabb

The rest fall of themselves. For every Spirit is not the *Divine Essence* (which by the Sixth and Seventh *Axiomes* seems to be insinuated ) in a numerical *Identity*, but only in a *specific*, or a *generical Identity*. Hence is expressly concluded by us, that there is *עולם הפרוד* a Systeme of separate *Beings*, which comprehendeth the *Briathick*, the *Jezirathick* and the *Afiathick*, *Isa. 43.7*. And these in as much as they are products, (for they exclude not the concurrent *Divinity* also) do not *exist* of and by themselves, but from the Author of *Emanations*, who only *existeth* of and by himself, according to the Eighth *Axiome*. But that the *Divine Essence* can be divided (as the Ninth *Axiome* would have it) that we admit not of, but most highly adore the *Unity* which is in it. Just, as for Example, when in some most *Limpid* and clear Fountain, there secretly lurk some earthly and stony Particles, and these at length do cling and grow together, and are separated from the Water, no man asserts and saies that the



the *Fountain* is divided into small *Pebles*, but that the *Pebles* are separated from it ; so in tru h the *Creator* produced first of all *infinite Myriads* of *Spirits* united to him, and with him, in the supream degree of most happy *perfection* ( in which the *Messiah* did still abide ) so that *God* might be *all in all* : But then, by reason of the various degrees of the exercise of their proper *Free-will*, there comes to be a *secretion* or *separation* made amongst these, and that of as many degrees, as there are degrees of *Knowledge*, even unto the very last *extremity*, which is the privation thereof ; and therefore this *death* must again, some time hereafter, be *swallowed up*, Isa. 25 8. Now altho' ( according to the Tenth *Axiome* ) single *Particles* cannot be *infinite*, yet a *Spirit* considered in it self, is, to us, *indefinite*, and its *amplitude*, or *extension* is such and so great, as the degree of its *Knowledge* and *Union* doth admit. The *Divine Essence* it self therefore is not *constringed*, but that which was *Analogous* to it, viz. a *Created Spirit* : and these *Particles* out of which the *material World* consisteth, cannot be said to be of the *Divine Essence*, but of that *Nature* which was Effected, Constituted, Produced,

C                      Made,

Made, Created, and brought outwards from the *Divine Essence*. And this constrictiō may be called a *Sleep*, according to the Thirteenth *Axiome*, or a *Death*, &c. And the awakening, (of which mention is made in the Fourteenth, Fifteenth, and Sixteenth *Axiomes*, which is by us termed a *Secretion*, or *Separation of Sparkes* ) hath so many degrees of Ascent, as can be assigned of Descent; the *extremities* of which are, however, no other than the last *contraposition* or *opposition* to God in the state of *Death*; and a *supream Union* ( though not an *Unity* ) with God, and that indeed so, that ( not the primary power of *Creating*, which is בְּרִיאָה to produce *Spirits*, but ) the *Secondary*, which is to form or make ( not out of a Negative Nothing, but out of a pre-existing rude Subject, or a privative Nothing, concerning which see 2 Macc. 7. 28. ) as for Example, by יְצִירָה the *Vehicles of Angels*, &c. by עֲשֵׂה it can communicate thereunto the grosser *Natures*, which we deny not concerning the *Messiah*, from Isa. 65. 17, 18. But in the *Commentaries* upon the Twelfth *Axiome*, the derivation of the *Soul* from the *material World* is unduly imputed unto us: because  
every

every *Spirit* is not sunk down to this low degree, but many of them did stop at some of the *intermediate degrees*, amongst which also were *Souls*. Nor do we to these *Particles* ascribe *pains* (as the *Comment* on the *Thirteenth Axiome* insinuates) because we say, that they want even a *sensuat Knowledge*: yet some such like thing, and what is *Analogous* thereunto, even the *Scriptures* do ascribe unto them, *Rom. 8. 12.* The rest I pass by, and do appeal to them of your own number, who refute the vulgar *Philosophy*, if they be duly and soundly understood.

*Compil.*

I am afraid that by making too much hast, thou hast brought forth Blind Whelps.

*Cabb.*

These *Doctrines* I propose *Accademically*, and for *Experiment* sake; nor do I require assent to them from any whatever. However, I shall in due time explain more fully the *Cabbalistical Hypothesis*, in its own proper *Terms*.

*Comp.*

At least, let the *Glory* of all our *Writings* be ascribed unto our *God*, and to *His Christ*.

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A

# PARAPHRASTICAL EXPOSITION

Of the First Chapter of

# GENESIS,

WRITTEN

In *High-Dutch* by the Author of the foregoing Dialogue ; first done into *Latin*, but now made *Englisb*.

*Verse 1.* **I**N or by *the Beginning* of the Creatures [ or Creation ] of God, as in *Rev. 3. 14. Col. 1. 15, 16. John 1. 3. 1 Cor. 8. 6. Eph. 3. 9. Heb. 1. 2. viz.* by the Soul of the Messiah, which was already conjyned with the Divinity: *God* or *Elohim* [ or the dijudicating, or judging Divinity, with which the Soul of the Messiah had conjoynd it self, and remained

mained together therewith in an inseparable conjunction] Created or manifested, or presented Celestial Beings, or *the Heaven*, viz. Spirits who remained in a state of motion, as *Job* 38. 7. *Col.* 1. 16. to which sort or kind, Souls also are referred, or do belong : Also Terrestrial Beings, or *the Earth*, viz. those Spirits who laid down or put off the State of motion, and are vulgarly called Matter, as *Rom.* 8. 20. now these two sorts or kinds of Spirits, even before this formation and preparation, did all flow forth from God.

*Vers.* 2. And this Terrestrial Being, or *the Earth*, viz. Matter, was a plainly unmoved Mass, inasmuch as it was gross thick Matter, and partly was capable of motion, but altogether *without form and void.* And *Darkness*, that is, Spirits who had departed from the Union of the Light, *Luke* 22. 53. *2 Cor.* 6. 14, 15. *Eph* 6. 12. *Col* 1. 13. *2 Pet* 2. 4. *Jude* vers. 6. were extended upon and in the parts of the Abyss, or upon *the face of the Deep*, *Gen.* 1. 2. that is, they were present in, and adherent to those places which were most remote from the manifestation of the Original, *Luke* 8. 31. *Rev.* 20. 3. But *the Spirit of God*  
or



or *Elohim* indeed, or of the dijudicating or judging Divinity, that is, the good Spirit moved it self, and distributed its motion, or moved upon or in the parts, or face of the Waters, which encompass'd round, or all over the Abyss or Deep.

*Vers. 2.* And *Elohim* or God, or the dijudicating or judging Divinity, said, (that is, suffered the Word or Soul of the Messiah to operate, or work, *John* 1. 1, 2, &c ) Let the Light appear ( or let there be Light ) that is, let the Spirit of Nature give a most strong motion to the most subtil Matter, and the Light d.d appear ( or there was Light ) from this impress'd motion, viz. that which the Son of God, by the Soul of the Messiah brought into the Spirit of Nature, and into this most thin, fine Matter.

*Vers. 4.* And *Elohim* or God, or the dijudicating or judging Divinity, saw th: *Idxa* (or measure, or Notion) of the Light, viz not only beheld the extension it self of the most subtil matter, but also that the most Noble of the Spirits and Souls began to cloath themselves with this Light, which was good, not only because it was fit to make such Vestments, but for other holy uses and services also. And  
*Elohim*



*Elohim* or the dijudicating or judging Divinity, or *God* made a separation, or *divided* between the *Light*, together with the Spirits and Souls invested therewith, and between or *from* the *Darkness*, or Spirits of darkness

*Verse 5.* And *Elohim*, or the dijudicating or judging Divinity, or *God*, *called the Light*, together with the Spirits and Souls invested therewith, the *Idæa* or measure of the *Day*, as in *Rom.* 13. 12, 13. 1 *Thes.* 5. 5, 8. 2 *Pet.* 1. 19. and the *Darkness*, viz. of such Spirits who dwelt and liv'd in the darkness, and in the *Abyss* he call'd the *Idæa* or measure of the *Night*, 1 *Thes.* 5. 1. And it was the *Evening*, that is, a certain Essence mixed with more gross thick Matter, and which was next unto darkness whilst, viz. the gloomy dark Spirits do also mix themselves with some sort of such matter; and it was the *Morning*, that is, there were also such Natures which only did incline to the *Idæa* or measure of the day, to which also the Matter of the second Element is to be referred: and this was the *first Day*, that is, the first Class, Order, or sort of Creatures.

*Verse 6.* And *Elohim*, or the dijudicating Divinity or *God* said (see more about it at v. 3.)

Let

Let there arise up a thin and extended Essence or *let there be a Firmament* ) of the Air, and of Heaven, in the *midst of*, or between the *Waters*, that the middle Spirits may have wherewith to invest themselves, and let it make a separation, or *divide* between the inferior *Waters*, and between or *from* the superior *Waters*, which are sometimes found in Clouds above, and other times under the form of Vapours.

*Verse 7. And Elohim or God*, or the dijudicating divinity *made* or spread abroad out of the Matter of the third kind or sort ( for as the word [Create] [or to be Created] belongs to Spirits, so the term of [making or of being made] belongs to Matter ) a thin and extended Essence of Heaven, and of the Air or *the Firmament*, viz. not only of the grosser Aerial Atoms, which may be compressed and extended like a sheet of Paper ( or a Bow ; but also of the Æthereal Globules contained in the Cells or Pores of those Atoms, as also the most subtil Matter which is found in their Pores, together with Salt-watry Vapours: *And this be made the distinction, or divided* between the waters which were beneath the extension, or *under the Firmament* ( and which

which afterwards were distributed into Seas and Rivers, which were above or on the surface of the Earth, and very much also within the very Bowels thereof) and between, or *from those waters* placed above the extension, or *which were above the Firmament*, out of which afterwards did arise Clouds, and other Aereal Meteors, and it remained so or it was so.

V.8. *And Elohim*, or the dijudicating divinity, or God called the extension, or *the Firmament*, or Air, Heaven, which name is elsewhere commonly used for the Air, as Gen 1.20,26,28. Gen.2.19,

20 Gen.7.11. Gen. 8. 2. and by it properly is understood the † Atmosphere, which encompasseth round the Globe of the Earth: and it was the

† The Atmosphere is that part of or in the Air, which being alwaies opposite to the Sun, reacheth up as far as the shadow or darkness of the Earth reacheth.

Evening; by which is meant a middle Nature betwixt Air and Water, coming near to the likeness of Water: and it was the Morning, that is a middle nature of a most subtil Essence, which was the Second Day, or the second Class, Order or sort of Creatures.

Verse 9. *And Elohim*, or the dijudicating and combining divinity, or God said, Let the waters which are under the Heaven (or the Air) be gathered together (for at that time, they as yet quite covered over all the whole Earth) by the means of certain deeply hollowed Gulphs, and of highly exalted Mountains, congregate themselves into one place, tho' in divers distinct Regions, or Countries, and let the dry Land

D

appear

appear, that from thence a third sort or kind of Spirits may get their vestments, & dwelling places, & it was so.

*Ver. 10. And Elohim* or the dijudicating divinity, or God called the dry-land, *Earth*, according to its divers Scituations, such also as are Continents, Isthme, Islands, and Peninsules or almost Islands: *and the gathering together of the waters, called be Seas*, such as also are standing Pools according to all their divers sorts; as are Oceans, Creeks, Arms of the Sea, and Lakes or standing Waters: *and Elohim*, or the dijudicating Divinity, or God saw, or judged that it was good, to transplant into it divers living Souls.

*Verf. 11. And Elohim*, or the dijudicating Divinity, or God said, *Let the Earth bring forth* divers Plants, or grass, which commonly proceed to a further growth, and in which, even as in all Plants, the inferiour Souls or Psyches (vulgarly termed vegetable) do obtain their springing forth and their increase: to which Class, Order, or sort also are referred all Mettals in their under-ground places, which, according to the *Chaldeans*, are nothing else, but Portal or Entries of Vegetables; and the Herb yielding seed, and the Fruit tree yielding Fruit after his kind, whose seed is in it self upon the Earth, and it was so.

*Verf. 12. And the Earth brought forth* various Plants, or grass (and Vegetables) both within and without its Bowels, or Womb, and Herb yielding seed after his kind, and the tree yielding fruit, whose seed was in it self after his kind; *And Elohim*, or the dijudicating di-

vinity, or *God saw that it was good*, viz. for to be a variety of food for the Creatures which were to come afterwards.

*Verf. 13. And the Evening* was, that is, there existed divers sorts or kinds of intermediate inanimate bodies Terrestrial, and Meta lick ; *And the Morning was*, that is, various intermediate kinds of Beings, which declined towards Sense, such as are the Zoophytes, or half Herbs, half Animals, viz. *the third day*, or the third Classis, Order, or sort of Creatures

*Verf. 14. And Elohim*, or the dijudicating Divinity, or *God said*, now at last after the production of Vegetables, lest that men prone to Idolatry, should ascribe the Creation of them to the Stars ; Let Lights arise out of, or *let there be Lights* in that thin Essence, or *in the firmament of the Heaven*, the most subtil Matter being thickned or thrust close together into a constant place, which afterwards may cast forth their beams to a great distance, to make distinction, or *to divide* between the day, in which shineth one only sort of light, and which is proper only to lucid natures : *and between or from the Night*, in which the greater Light is absent, and the dark Natures are strengthened ; *and let them be for Signs* concerning divers natural accidents, such as are Droughts, Frosts, and various seasons ; *and for certain times or seasons* of the year, of Festival Days, and of Months, *and for Days and Years*.

*Verf. 15. And let them be for burning Torches*, ( or Lights ) in that same thin Essence, or *in the firmament*



of Heaven to give light upon the Earth, and it was so.

*Vers. 16.* And Elohim, or the dijudicating divinity, or God made two great Lights, so called and vulgarly esteemed, which, viz. to men in this Earth seem greater than the others, and have greater operation in their round motions: and one of them *the greater light*, with his greater circumvolution to rule the day, and the other *lesser light*, with his lesser compass, rowling it self about the Earth to rule the night, as well in respect of its light it self, as of its influence upon moist humours, he made the stars also, which afterwards partly disappeared, & were transmuted into Comets & Planets, or wandring Stars.

*Vers. 17.* And Elohim, or the dijudicating divinity, or God set them into that same thin Essence, or Firmament of the Heavens, to give light upon the Earth.

*Vers. 18.* And to rule over the day, and over the night, and to constitute a difference between, or to divide the light from the darkness, which are found no where more than in the shadows of the grosser bodies. And Elohim, or the dijudicating divinity, or God saw that for this end and purpose it was good.

*Vers. 19.* And the evening was, that is, these were middle natures to which belong both fiery Meteors, and Aereal Spheres: and the morning was, that is, these are those middle Natures, to which are referred blazing Stars and the lesser Planets; this was the fourth day, or the fourth Class, Order or sort of Creatures.

*Vers. 20.* And Elohim, or the dijudicating Divinity, or God said, let the waters bring forth by Troops, or  
abun-



abundantly divers Animals moving themselves, or the moving Creature, as are those of the water-kind, those that live both on Land and in the water, those that creep, and those that have wings, in whom there is a Psyche, or a living Soul, or that hath life, together with an intermediate Soul or Spirit: and the Fowls that may fly (about) above the Earth, in the midst of that thin Essence, or in the open Firmament of Heaven.

Vers. 21. And Elohim, or the dijudicating Divinity, or God Created, that is, transplaced Souls into the several Terrestrial Animals following, viz. divers of the greater Serpents, such as are Dragons, great Whales, Monsters, the larger Snakes, Crocodile, Sea-Buffaloes, and all Psyches, or interior Souls of living Creatures creeping with feet or every living Creature, that moveth, which the waters brought forth by Troops, or abundantly after their kind, and every winged Fowl after his kind, and God saw that it was good, for divers sorts of food, viz. for Man and Beast.

Vers. 22. And Elohim, or the dijudicating Divinity, or God blessed them, and gave unto them an influential capacity, that those of them, which were created in pairs, were able to propagate and enlarge their kind, and he said [the Word or Soul of the Messiah co-operating] couple together, be fruitful and multiply, and fill the waters in the Seas, and let Fowl multiply in the Earth.

Vers. 23. And it was the Evening, these were those intermediate Natures, which tend unto the nature of Fishes :

Fishes : *and it was the morning,* these were the middle Natures which became flying Creatures, and this *was the fifth day,* or the fifth Class, Order, or sort of Creatures.

Verse 24 *And Elohim,* or the dijudicating divinity, or God said, *let the Earth bring forth various Psychies* or the living Creature *after his kind,* viz. Cattle and Flocks, and Worms, or creeping things, and wild Beasts, or *beast of the Earth after his kind :* and it was so, or so done.

Verse 25 *And Elohim,* or the dijudicating divinity, or God made divers wild Beasts, or *the Beast of the Earth after his kind,* and divers Herds of Cattel *after his kind,* and divers Worms creeping with feet on the Earth, or *every thing that creepeth upon the Earth after his kind :* and Elohim, or the dijudicating divinity, or God saw that it was good, and that every thing had its use.

Verse 26. *And Elohim,* or God said to the Soul of the Messiah, *Let us make Man-kind,* that is, let us transplace the superiour human Soul into a certain Matter destinated for it, *in our Image, after our likeness,* that as there is a communion betwixt us, or our selves, so also betwixt them and this same subtil Matter let somewhat arise, or spring forth, out of which afterwards may follow like effects ; *and let them,* viz. these Souls which are called Men, *have dominion over the Fish of the Sea, and over the Fowl of the Air,* or of Heaven, *and over the Cattel, or Flocks, and over all the Earth,*

*Earth, and over every creeping thing that creepeth upon the Earth, or over all wild Beasts, and over all Worms which creep with feet upon the Earth.*

Verf. 27. *And so Elohim, or the dijudicating divinity, or God Created, and changed the state of the Soul that from thence might be made man-kind in his own Image, in the Image of God or Elohim, or the dijudicating divinity created be him, or it, Male in the fore-part, and Female in the hinder-part, created be them, viz. all and every one of the Souls which do at present exist in the whole Universality of Mankind, he transplac'd into a certain subtil Matter, and co-ordinat-ed, or put them into an order under the person of Adam the Protoplast, or the first Parent, as a Regiment of Souldiers, under their Colonel, or General.*

Verf. 28 *And Elohim, or the dijudicating divinity, or God blessed them, and gave unto them the faculty or capacity of turning their faces to one another: and Elohim, or God said unto them, apply your selves that you may be fruitful, and multiply, and replenish the Earth, or fill the Terrestrial, or the material Being in all the parts thereof; and subdue it to your selves, that your bodys may take thence their nourishment, and have Dominion over the Fish of the Sea, and over the Fowl of the Heaven, or of the Air, and over every living thing that moveth, or creepeth with feet upon the Earth.*

Verf. 29. *And Elohim, or God said, I have given you every Herb, in their Superiour and Inferiour qua-*

plants, bearing seed, which is upon the face of all the Earth, and all Trees, or every Tree which beareth Fruit, or unto which wee Fruit of a Tree yielding seed, or hisseed, all these shall be for food, or to you shall be for Meat, to repair the decays of your bodies.

Verse 30. And to every Beall of the Earth, or wild Beast, and to every Fowl of the Air, or of Heaven, and to every thing that creepeth, or that goeth with feet upon the Earth, wherein there is life, or a living Pſychē, or Soul, I have given every green Herb, or all Plants and Herbs, for Meat, and it was so.

Verse 31. And Elohim, or God saw all, or every thing that he had made in the matter, and behold it was very and supereminently; (Deut. 6. 5.) good. And the Evening was, that is, the middle Natures descending down to the brute Animals: and the morning was, that is, there were also middle Natures which were exalted above humane condition; and this was the sixth day, or the sixth Class, Order, or sort of Creatures.

## CHAP. II.

Verse 1. **T**Hus the Heavens and the Earth were (together with the Air) brought to perfection, and finished, and all the Host (or Troops), of them, viz. in the Heavens multitudes of Thrones and of Angels; and in the Earth, multitudes of well ordered sublu-  
nary Creatures.

Verse 2. And Elohim, or the dijudicating Divinity, or God on the seventh day ended his Work which he had made; and he rested, or ceased from further creating, on the seventh day from all his Work which he had made.

Verse 3. And Elohim, or God blessed the seventh day and sanctified it: even as, and for which cause the seventh number is said to be holy and pure, because that amongst the first numbers none is formed out of it, nor is it formed out of any of them, as if it did hint that the happiness of the Creatures did consist only in it, if, not being mixed with any other Creatures, they were quiet in God: Because that in it (in that day) he rested from all his Work; which Elohim, or God had created therein all kinds of Spirits and Souls, so that from thence he had made something in a material representation, manifestation, or appearance, by and thorough which, other Spirits were presented in this, or the other manner, &c.

